PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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MAY - JUNE, 1960

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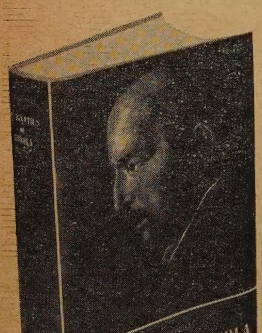
ST. IGNATIUS OF LOYOLA

by GEORGE PAPASOGLI

translated by Prof. Paul Garvin



When this biography was first published for th Ignatian Centennial it was hailed by *Osservato Romano* as the "best introduction to Loyola wri ten to date." The Very Rev. G. B. Janssens, S. General of the Jesuits, defined it "an excelle work, deserving of the highest praise." The boo already translated into many languages, was t result of years of study, traveling, and massi research.

The author's main intent is to show first and fo most the evolution of a saint. The powerful a complex personality of Ignatius emerges as soldier, convert, mystic, beggar, pilgrim, u versity student, founder of a religious order a educator, but it is his spiritual growth that chie stands out. Fully understanding that Ignati authentic sanctity is always bound up with his authentic human life, t author gives utmost consideration to the supernatural in all his words a actions. Thus the book becomes more than a history; it unfolds the sto of God's grace in action; it captures the spirit of the man and its tim without historical rambling. From Loyola to Montserrat and Manresa, the Holy Land, back to Spain, and on to Paris and Rome, the reader acco panies Ignatius and observes his interior growth and the profound inf ence he exerted on those around him through his celebrated Spiritu Exercises and the establishment of the Society of Jesus which beca the great instrument of the Counter-Reformation.

In short the learned author has managed to blend authentic scholarsh with a vivid and interesting narrative which should satisfy both the scho and the average reader.

To his task as translator, Paul Garvin, of the British Institute of Floren Italy, brings competence as a professor and ability as a scholar.

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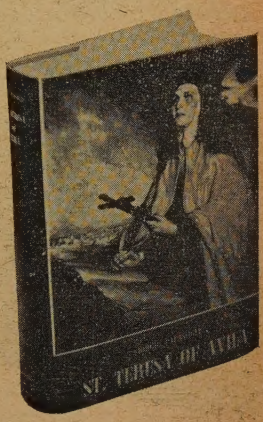
of the most written about Saints

ST. TERESA OF AVILA

by GEORGE PAPASOGLI

translated by G. Anzilotti



With this life of St. Teresa, American readers are introduced for the first time to a writer who has won considerable success in his own country. The Italian critics praised his book as the finest and fullest biography of the saint existing in the language. The author has himself confessed that, when he accepted the invitation to write the book, his knowledge of St. Teresa was rather superficial. This, in its way, was an advantage, in that he came to his subject with an open mind and without any preconceived ideas. It took him a year's visit in Spain, exhaustive research and an intensive study of all the existing material before he was ready to write. The result was an entirely new biography of one of the most written-about women in the world.

Despite the abundance of historical data and the multiple complexities of 16th century Catholic Spain, the author fashions a remarkably vivid and pleasant portrait of the great Carmelite. He is certainly adept at historical narrative, leading the reader painlessly along the road to Carmel. He shows clearly and progressively the relation between nature and grace; how God selects His instruments relative to their human characteristic and molds their faults of temperament by His grace using even these natural failings for the furtherance of His designs—provided only that a soul be entirely yielding to Him. After twenty years of struggle Teresa gives in to the Master, and from then on races in a mighty effort to catch up with Him. A more lethargic or even a less tempestuous temperament could scarcely have established, much less solidified, the Carmelite reform.

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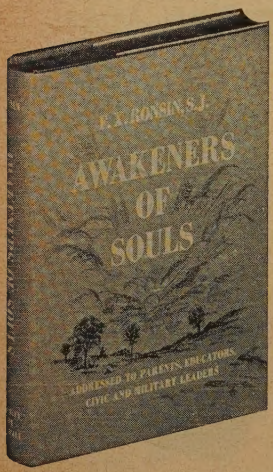
By FRANCIS X. RONSIN, S.J.



Following his best seller, *To Govern, I To Love,* now in the hands of more than one third of the religious Superiors of the entir world, the admirers of Father Ronsin's forward looking views will welcome his entrance int the social education field. No longer restrictin his comments to religious Superiors, the autho presents a heart-searching study on the dutie of husbands and wives towards one anothe the essentials of a Christian home, the respons bilities of all in charge of normal or underpriv leged children, the general's relationship to h men, the factory owner's to his workers, an the mutual obligations of friendship. The beau tiful treatment of the different ages touche with gentle tenderness on the duties and rights of the aged, and th tremendous possibilities for good offered to many who desire to hel others in every generation.

AWAKENERS OF SOULS follows the make-up of the author's othe books in general outline only; in application, sympathetic understandin and richness of material it is a new treasure house of thought.

A critique issued by the "Booksellers" of France says of AWAKEN ERS OF SOULS: "In this infinitely rich volume, the author writes wit spirit and good nature like a St. Francis de Sales called upon to addre a lay audience. This is a book which is bracing, wholesome, pleasa to read . . . an authoritative guide to all educators, for knowing, unde standing, forming, and loving souls." 324 pp. $3.

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PASTORAL LIFE
VOL. VIII, NO. 3 MAY-JUNE, 1960

Charts for Convert Instruction

JOHN A. O'BRIEN PH. D.

At the National Conference on Convert Work for priests at St. Paul's College in Washington,D. C., the exhibit of charts* and other visual aids attracted especial attention. It was an impressive testimonial to the increasingly important role which visual aids are playing in the instruction of converts.

Every teacher notices how a class comes to life when he illustrates a point at the blackboard. The more concrete and graphic the presentation is, the more interesting and effective it also is. This is particularly true in the instruction of prospective converts, for the subject of religion needs to be tied into their daily lives and yield tangible results in better Christian living.

How difficult it is to get across a clear understanding of the ceremonies of the Mass through the use of words alone! But how quickly the picture changes when one throws on the screen the actions of the celebrant, so the audience can see what he is explaining. Better still is it when the priest has a confrere who celebrates a dry Mass with the class clustered closely around him.

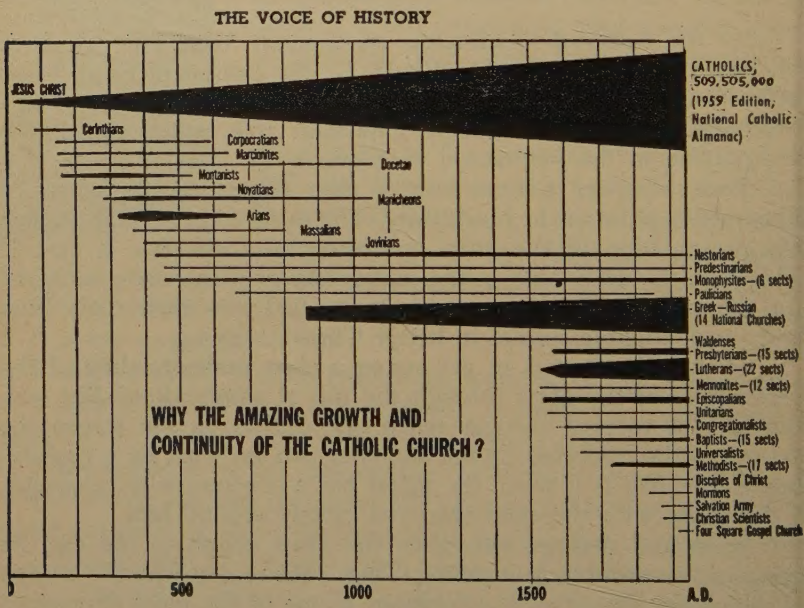
Then and perhaps only then the Mass comes to life and its ceremonies unfold their meaning. That is the reason why the session at which the dry Mass is celebrated is one of the most interesting and profitable of the entire course. Indeed it is well from time to

* Most of these charts can soon be secured from the Ave Maria Press, Notre Dame, Indiana.

time to explain to a congregation the ceremonies of the Sunday Mass as they are being performed. It never fails to rekindle the fervor and increase the devotion of the faithful.

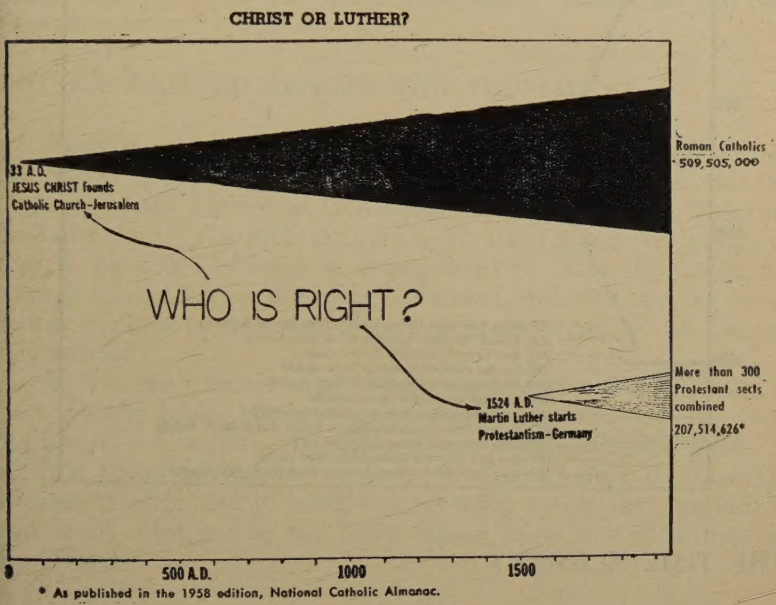
BASIC TRUTHS

There are some basic truths which the instructor of an Inquiry Class wants to get across early in the course: the truths which demonstrate the Church to be divine institution founded by Christ, to which He wishes all men to belong. The first of the charts, *The Voice of History,* shows that the Catholic Church existed before any of the heretical sects of the early centuries and nearly fifteen centuries before the first Protestant sect saw the light of day.



A study of the conversions of more than five hundred people to the Catholic Church disclosed that it was this great historical fact which, more than any other, was instrumental in convincing them that the Catholic religion is the one true faith. Once this

supremely important fact is driven into the marrow of their consciousness, the remaining truths are easily grasped. That is why it is well to focus their gaze upon the chart for some time, allowing it to write its picture indelibly upon their minds, and letting its full significance sink in.

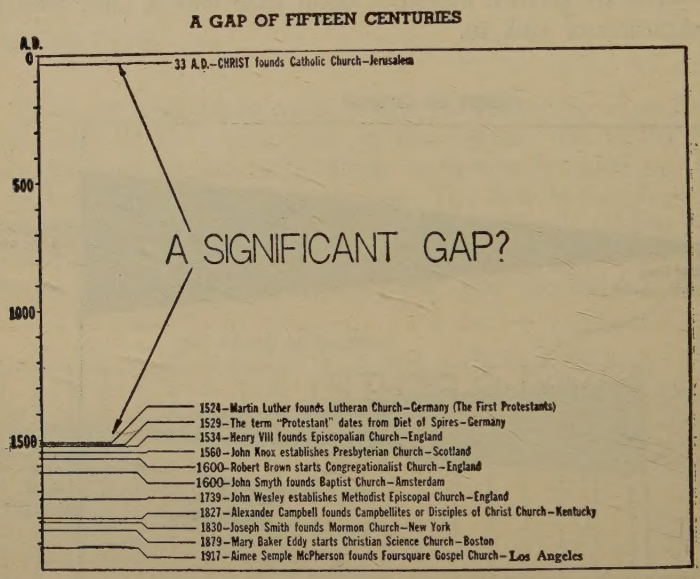


CRUCIAL QUESTION

Most of the members of the Inquiry Class come from Protestant background. Hence it is necessary sooner or later to come to grips with the crucial question: Which is the true Church: the Catholic Church or one of the numerous Protestant Churches? This boils down, however, to the simple question: Who is right: Jesus Christ the Founder of the Catholic Church or Martin Luther the founder of Protestantism?

When the question is thus stripped of its non-essentials, few can fail to answer it correctly. Hence it is well to present to them the chart, *Christ or Luther?* and ask them to focus their attention

upon it, and then draw their own conclusion. No Christian will choose Luther in preference to our Divine Redeemer.


A GAP OF FIFTEEN CENTURIES
A.D.
0
500
1000
1500
33 A.D.–CHRIST founds Catholic Church–Jerusalem
A SIGNIFICANT GAP?
1524–Martin Luther founds Lutheran Church–Germany (The First Protestants)
1529–The term "Protestant" dates from Diet of Spires–Germany
1534–Henry VIII founds Episcopalian Church–England
1560–John Knox establishes Presbyterian Church–Scotland
1600–Robert Brown starts Congregationalist Church–England
1600–John Smyth founds Baptist Church–Amsterdam
1739–John Wesley establishes Methodist Episcopal Church–England
1827–Alexander Campbell founds Campbellites or Disciples of Christ Church–Kentucky
1830–Joseph Smith founds Mormon Church–New York
1879–Mary Baker Eddy starts Christian Science Church–Boston
1917–Aimee Semple McPherson founds Foursquare Gospel Church–Los Angeles

THE TIME ELEMENT

In addition to the striking difference between the Augustinian monk and the Son of God, there is another point of difference worthy of being emphasized: the gap of time between the periods in which the two lived. Hence it is well to present the chart, *A Gap of Fifteen Centuries*, which drives home the late arrival of even the earliest form of Protestantism upon the world's stage.

It is strange that few Protestants ever seem to stop and ask themselves: "Where was Christ's Church before the birth of Martin Luther?" It is this failure to penetrate deep into the history of the Christian Church which permits so many members to remain in the various Protestant sects. But when they are once jolted out of that unawareness and of the resulting complacency by being confronted with the simple historical fact that Christ's

Church was in existence for almost fifteen hundred years before the first Protestant sect was founded, a new vision sets in.

For the first time they see the priority of the Catholic Church and its exclusive claim to divine origin and authorization. It surely needs no additional argument to convince a sincere truth seeker that a Church, which Christ never founded, authorized or sanctioned and of which He never even heard, cannot be the true Church.

CHURCH EXISTED BEFORE NEW TESTAMENT

Protestants generally believe that they get their religion from the Bible. They even go so far at times as to minimize the importance of the Church in God's plan for their salvation. They are fond of saying: "The Bible is God's word. Read it and you will know how to be saved." Hence it is important to show them that the Church existed before the New Testament, and was carrying on its divine work of saving souls before a single word of the Gospels was written.

It was the Church which Christ founded for the salvation of men, not the Bible. While of tremendous value and importance in the life of a Christian, the Bible is not a self-sufficient guide. It needs a living interpreter, authorized to make clear the meaning of every passage and to bring that meaning within the comprehension of all. That is why the Bible cannot serve as a substitute for the Church.

PASTORAL LIFE a publication for priests

VOL. VIII, No. 3 MAY-JUNE, 1960

►PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

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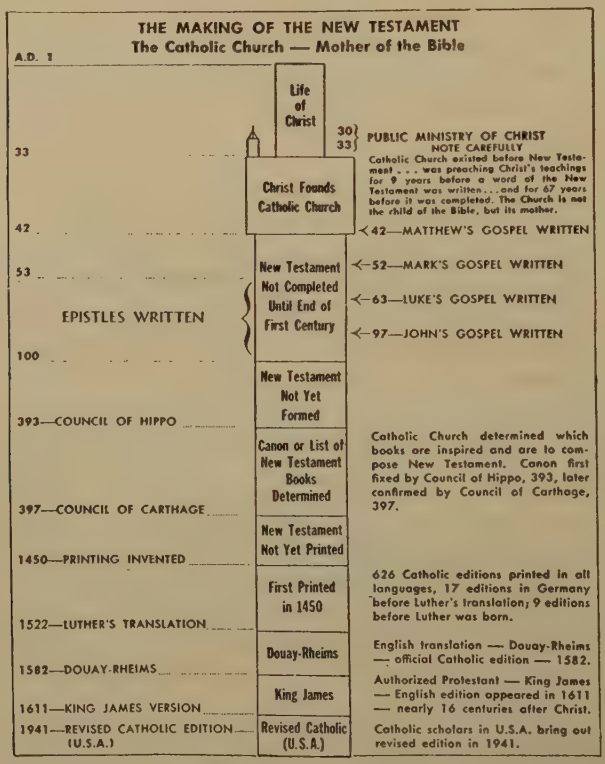
THE MAKING OF THE NEW TESTAMENT
The Catholic Church — Mother of the Bible
A.D. 1
Life of Christ
30
33
PUBLIC MINISTRY OF CHRIST
NOTE CAREFULLY
Catholic Church existed before New Testament . . . was preaching Christ's teachings for 9 years before a word of the New Testament was written . . . and for 67 years before it was completed. The Church is not the child of the Bible, but its mother.
33
Christ Founds Catholic Church
42
42—MATTHEW'S GOSPEL WRITTEN
53
New Testament Not Completed Until End of First Century
52—MARK'S GOSPEL WRITTEN
63—LUKE'S GOSPEL WRITTEN
97—JOHN'S GOSPEL WRITTEN
EPISTLES WRITTEN
100
New Testament Not Yet Formed
393—COUNCIL OF HIPPO
Canon or List of New Testament Books Determined
Catholic Church determined which books are inspired and are to compose New Testament. Canon first fixed by Council of Hippo, 393, later confirmed by Council of Carthage, 397.
397—COUNCIL OF CARTHAGE
New Testament Not Yet Printed
1450—PRINTING INVENTED
First Printed in 1450
626 Catholic editions printed in all languages, 17 editions in Germany before Luther's translation; 9 editions before Luther was born.
1522—LUTHER'S TRANSLATION
Douay-Rheims
English translation — Douay-Rheims — official Catholic edition — 1582.
1582—DOUAY-RHEIMS
King James
Authorized Protestant — King James — English edition appeared in 1611 — nearly 16 centuries after Christ.
1611—KING JAMES VERSION
1941—REVISED CATHOLIC EDITION (U.S.A.)
Revised Catholic (U.S.A.)
Catholic scholars in U.S.A. bring out revised edition in 1941.

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Your School and Fire

George Kelley

I

If there are such things as occupational nightmares, those of school executives must concern fire. In the parochial school system, in which pastors share or shoulder the burdens carried elsewhere by superintendents and principals, the pastors probably experience the same dread. In the parochial system, indeed, the worry is heavier than it is in the public schools, for the stronger financial resources of the tax-supported system permit more rapid replacement or modernization of old buildings.

Public school costs have multiplied over the years as new buildings have been built to keep pace with our increasing population. The parochial school system, facing the same problem—and perhaps to a more acute degree—does not have the ready remedy of tax levies and bond issues. As a result, thousands of parishes over the country have been working hard to add to their school accommodations, to try to keep up with enrollment, and have had little to spare for replacing old buildings.

It is these old buildings that help to age pastors before their time. Sixty or seventy years ago, it was the fashion to build public schools with wide, imposing staircases. Lack of funds protected most parochial schools of that era from this outrageous fire hazard, but most of them do have the open stairwells and wooden staircases which were standard construction until relatively recently. By experience we have learned how quickly heat, smoke and flames use such stairwells as chimneys, to rush from basement to roof and mushroom out in paralyzing, murderous blasts through the corridors.

George Kelly, who has written for several well-known publishers, lives in Youngstown, Ohio.

No time should be lost in reducing the hazard of these open stairwells, wherever they still exist. They should be enclosed with solid walls or wire glass partitions and equipped with self-closing doors at each floor, and preferably at each landing as well. The doors at the landings will help to check the upward sweep of heat and flame, and the doors closing off the corridors will at least delay the spread of flame into the halls, and give the children a chance to use the fire escapes.

These measures, sound as they are, are only palliatives: the wooden staircases remain as a hazard in themselves. Both Wilson M. McLaughlin, state fire marshal of Ohio, and Wayne C. Jenkins, chief of the Ohio Bureau of Fire Prevention, agree that it would be far better, if the foundation permits, to replace the old stairways entirely with masonry stairs, properly enclosed and protected with self-closing doors. Both comment that fire escapes, even when they have been kept in sound condition through annual inspection and painting, are only a last resort; no one likes to use them. Fireproof stairwells inside the building are much better protection.

Many fires originate in basements, and the stairs from the basement supply an easy avenue for a blaze to spread quickly to the upper floors. Mr. McLaughlin recommends an inexpensive means of reducing this hazard by buying a sprinkler head, available for about $2.50, and having the maintenance man run a pipe from the school's water system to mount the sprinkler over the basement steps. Even copper tubing can be used for this installation, for Mr. Jenkins points out that the water in the line would protect the soldered joints from heat. In this position, a sprinkler would discharge water when the temperature in the stairwell reached 140. The spray of 40 gallons of water a minute would cool the air in the stairwell and provide a damper for the "chimney effect," and thus help to restrict the fire to the basement.

Similar inexpensive installations can be used in hazardous spots in the basement or other parts of the building. They will not by any means take the place of a complete, professionally engineered and installed sprinkler system, but they may save Father from a few grey hairs until he can do better.

Ideally, an old building which cannot be abandoned should have a complete sprinkler system, the Ohio state experts insist.

This means an adequate intake line from the city main, for the ordinary water supply in a school building would not take care of more than two or three sprinklers, each discharging 40 gallons a minute, and the system would be rendered ineffective. If it is not possible to finance sprinklers throughout the building, they should be installed first of all in all hazard spots; second in all school rooms which are not above grade.

"All you can do in selecting these danger spots is to play the averages," Mr. Jenkins explains. "We know fires start most often in certain areas—but you can't be sure you have the right areas!"

Sprinklers, for all their virtues—and they have thousands of successes to their credit—are not perfect protection. A flash fire or explosion is beyond their control. Then there is always the human factor: sometimes a careless installer gets away with using the wrong type of valve, so that it closes when the operator thinks it is opening. Sometimes a repair man forgets to turn the water back on.

"In any case," says Mr. McLaughlin, "sprinklers in the basement are a first aid to prevent suffocation."

NO DELAY IN TURNING THE FIRE ALARM

In an old building especially, it is important that there be no delay in turning in the fire alarm. More and more school authorities are making sure of this by connecting the fire bells in the school directly to the city fire department alarm system, so that when the bell is rung in the school, the fire department automatically receives the alarm. This connection can be arranged at an expense of from $300 to $500, depending upon the distance to the nearest wires for the city system and the amount of help the city signal system crews can be persuaded to provide.

A tie-in such as this makes absolutely certain the prompt reporting of a fire—and the accurate reporting of its location. Failures in both these respects proved tragic in the catastrophe at Our Lady of the Angels in Chicago: there was delay in reporting the fire, and confusion as to its location. This cannot happen with an automatic alarm. Nor should there be any device for disconnecting the alarm, once it is wired in: the inspector or principal or pastor can warn the fire signal headquarters of plans for a fire drill. The fire

department thus has a means, also, of making sure the alarm is functioning.

Fire detection devices, if sprinklers are beyond the parish finances, offer another safeguard for precious lives and the pastor's sleep o' nights.

"But don't buy cheap ones!" Mr. Jenkins warns. Most of these bargain types are not dependable, he explains. There are various types of devices which offer assured detection of fire before it has a good start. It is an axiom of fire fighting that the first five minutes are worth more than the next five hours in beating a fire. Dependable detection devices in an old school may easily save more than their most in a trivial fire—and it's easy for a trivial fire to become tragic in a school!

FURTHER PROTECTION

One further protection which Mr. McLaughlin urges very strongly is to have a city alarm box OUTSIDE of the school— perhaps on the convent or some other nearby building, where a passer-by can pull the box if he sees smoke or flame in the school. Fires do break out when buildings are empty. One further point—if the city fire department can be persuaded to install such a box, the tie-in of the school alarm into the city system will be much less expensive.

The boiler room, by its nature, always is a source of danger. Most building codes require that this room be cut off from the rest of the school by fire doors, metal ceilings, etc., so that any fire there can be confined. Nevertheless, care still must be exercised there.

"Keep the boiler room just that!" Mr. Jenkins says. "There should be NOTHING in it but the boiler, the fuel, and the necessary tools. No one should be permitted to put any foreign material, such as waste paper, rags, etc., on the coal pile or anywhere in the boiler room. It's too easy to start a fire in the coal outside of the boilers."

If the school is heated by gas, the problem is more simple, but the rule of keeping the boiler room sacred to the boilers still holds. If oil heat is used, prudent installation means that the tanks are underground and fairly distant from the building, with adequate

cutoff valves OUTSIDE of the building to shut off the flow in case of emergency.

Annual inspection and cleaning of flues and chimneys is the only way to make sure that they will not endanger lives during the school year.

THE PROBLEM OF WIRING

The wiring in an old building of any kind is a source of worry to men who know fire hazards. This is particularly true in schools, where teachers (or pupils) unfamiliar with the capacity of the circuits or the demands of appliances they are using may add load upon load to a circuit, thinking only of the wonderful convenience of electricity.

One basic defense against fires caused by overloaded circuits is the fuse. Both Mr. Jenkins and Mr. McLaughlin (formerly chief of the Sandusky, Ohio, fire department and veteran of countless fires) emphasize that no branch circuit should have a fuse heavier than 15 amperes. No teacher should need to be told not to use the old device of a penny in the fuse box, but they may feel quite scientific about it when they use a fuse carrying 25 or 30 amperes. This can be almost as dangerous as a penny, especially for a circuit that was installed in the days of the carbon bulb. If the percolator in the teachers' room blows out the 15-amp. fuse, send out for coffee! It will be much cheaper than building a new school.

Extension cords offer a hazard which is not generally understood, Mr. Jenkins explained. A long cord itself will not always show the overload, but it will build up the overload and heat the wiring at the outlet at the wall, or worse yet, in the wires inside the wall. This sort of heat can cause fires which smoulder for a long time before they are detected, even with all kinds of detection devices.

"If I had my way, nobody would use an extension cord longer than ten feet," Mr. Jenkins went on. "And in no case should there be a multiple plug on the end of one! You'll see people plug an extension cord into a wall outlet; then hook another cord into that one, and perhaps four or five lamps or appliances are tied in. That's just asking for trouble."

Even fuses are not perfect, however, and it is prudent occasionally to estimate the load being put on any one circuit. Add up the wattage of lights and appliances connected with the circuit and

divide the sum by the number of volts the line carries, generally 120. If the result is more than 15, look for ways to reduce the load. It is possible for a slow overload to build up without blowing the fuse, and this permits the wires in the walls to heat.

Fire escapes, as noted earlier, should be checked annually for structural strength. In many buildings, fire escapes are so built that they pass windows on lower floors. All these windows should be of wire glass, to prevent the possibility that a blast of flame from the window might catch or cut off children on the fire escape, causing death and injury, or at the very least, panic.

The fire hazard is infinitely less in buildings of modern fireproof construction, of course. Mr. McLaughlin draws the distinction that a fireproof building ceases to be fireproof when combustible desks, books, papers, etc., are moved into it. Then it is regarded only as "fire resistant." Precautions are almost as important in new buildings as in old.

(*To be continued*)

MATER MISERICORDIAE

The Redemption is a work of mercy. Creation shows forth the goodness of God. But mercy implies something more than goodness. It is goodness poured on wretchedness. Mercy is only for the wretched, the unfortunate . . . *O felix culpa!* Our Lady is truly the Mother of mercy since she only exists for a merciful purpose. The Blessed Virgin is in a most real sense the Mother of mercy because, by her virginal conceiving, she gave us the author of all mercy. It was precisely through taking our flesh in the womb of Mary that our Lord became 'merciful and compassionate' in the fullest meaning of the words. It was from the Blessed Virgin alone that He received that human Heart which the Church honours as the seat, or at least the symbol, of infinite mercy.

The Priest Stoops to Conquer

Clarence Liederbach

PART II

In the face of all this, how can any priest keep from going a little out of his way, from stooping if necessary, to conquer sin in the lives of those who might respond with great good will to a word of encouragement from someone coming halfway to meet them? "Let a man so account us, as servants of Christ and stewards of the mysteries of God." (1 Cor. 4, 1)

Even if only one soul were at stake, "stooping to conquer" would be justified, but more often than not, there are other souls, and possibly whole generations in the future at stake. Where both parties are Catholic, it often means that children will now receive the Catholic upbringing hitherto denied them. Where one of the parties is non-Catholic, the signing of the promises establishes a moral guarantee that the children of this generation and those to come—who might otherwise have been reared outside the Fold—will know the saving graces of baptism and all that is consequent upon it.

How much "stooping" is demanded? *Est modus in rebus.* That sometimes depends considerably upon how an invalid marriage comes to one's attention. If a priest shows himself at all benign about the matter, dutifully concerned relatives of the parties will inform him. Good census records—and accuracy as well as recency of census records can be aided materially simply by keeping baptismal records accurate in their listing of the parents' religion, marital status, *and address*—will reveal a great deal more. Chaplains at such clearing-places of information as maternity and general hospitals, jails, and similar institutions are in a position to notify the proper parish priests. Invalid marriages will come to light during the course of instructing converts, from newspaper

columns, and while filling out pre-nuptial affidavits, sometimes from other dioceses. At times a fellow priest will take it upon himself to write half-way round the world to suggest seeing what can be done. But in this day, age and place, assembling information on the state of souls is more often than not a matter of endlessly climbing stairs to patiently wear out one's knuckles on doors that won't open to the doorbell. It has been remarked that in some parishes the interest in parish census work is in inverse proportion to the number of parishioners—the more parishioners, the less interest—but that it increases as the number of "underwriters" of the constant operational and maintenance expense diminishes.

"HIGH PRESSURE" SALESMANSHIP

What about "high pressure salesmanship"? What about bringing undue pressure to bear on the invalidly married? This should really be the object of denunciation, if any. Certainly, it is one thing to explain to the invalidly married the alternatives which lie open to them, and it another to play "fox and hares" with them, until fearful of further embarassment, they drag themselves into the parish rectory to capitulate in sheer exhaustion and to surrender their liberty unconditionally. But even here, dispensations returned unused to the Diocesan Chancery tell the story: you can lead a horse to water, but you still can't make him drink.

"I had my marriage blessed to pacify my mother and to mollify the parish priest" appears in another variation: "I had my marriage validated because otherwise the priest wouldn't baptize my baby." If there is ever any undue pressure to validate, this is certainly it. This is using Baptism like a shotgun; and the Church has no "shotgun marriages." Strangely enough, the priest who refuses Baptism to canonically illegitimate children born to ligamen-free parents, unless that invalid union is first validated, is quite willing to baptize spurious children, children born to unions that cannot be validated because one of the parents is party to a previous valid marriage!

Noldin-Schmitt (III, #68, 3, c) have something to say about the baptism of children of infidels that finds application in these instances. The priest may baptize, even the children of infidels, as long as he has moral certainty that the child will be reared as a Catholic. "Moral certainty" boils down to the freely-given word

of a sincere man. Even in baptizing the legitimate children of validly married Catholics, there is only a moral certainty that they will be reared as Catholics—a presumption that can be successfully rebutted in specific instances.

In all fairness to both parties, to those who come only a few days after a civil marriage, and so possibly under duress, as well as to those who come in the declining years of life, and as grandparents, the priest should carefully and in detail explain that an invalid marriage lacks the essential characteristic of indissolubility up until the moment of validation but not beyond it; that until that fleeting moment, either or both parties may obtain a civil divorce to satisfy legal authorities and a declaration of nullity to comply with ecclesiastical regulations, and then either or both may marry someone else before a priest; that they are under no compulsion to validate their attempted union as the Church has no "shotgun marriages;" that if their union is a mistake, validating it makes the mistake permanent, and finally, that they must assume full responsibility, as they will be taken literally as their word as never before, when they pronounce the marriage vows.

As a result, the dispensation granted by the Chancery sometimes comes to represent so much wasted time and effort, as it must be returned unused. Both priest and Chancery shouldn't find it too hard to become reconciled to this; better that human liberty should be respected, and after all, if God expects that some of its dispensations will not be used graces will not be used, the Chancery also must expect that some of its.

THREE POSSIBLE PROCEDURES

What procedures are used to restore the invalidly married to the sacraments? By way of review, they are three: validation, sanation, and permission to live as brother and sister; all of them amount to so many concessions *in favorem fidei.*

With validations, it is sometimes useful to remember that a different legislation prevailed before April, 1908, and also that if a Catholic party shies at going to confession, the Chancery will ordinarily grant the requisite dispensation and permission to proceed upon the reneging Catholic signing the same pre-nuptial promises as are required of non-Catholics.

Radical sanation is a more extraordinary procedure. It comes

to hand in impasses such as occur when a priest has officiated at a wedding with but one witness. Other instances suggest themselves: a couple, confused by parish boundaries and conflicting claims of pastors, attempt marriage; one of the parties then becomes stubborn, and takes the stand that he gave true matrimonial consent and refuses to renew it. A Catholic mother, widowed by a mine explosion, after three years of struggling to support herself and her child decently, comes to a cathedral rectory in another diocese accompanied by a well-disposed non-Catholic widower together with his two sons, all of whom she has a well-founded hope of eventually converting. Their object is matrimony. When the man refuses to begin instructions *hic et nunc*, the priest tells her to go home, that after a few more years of searching, she may yet find a suitable Catholic willing to marry her. Disappointed and embarassed, they attempt civil marriage. Subsequently, although he never interferes with the religious education of the children, nor with her necessarily limited religious practices, so keenly does he feel about his first experience, that he refuses to approach a priest again about the subject. Surely, every parish must have at least one instance of two invalidly married persons who are otherwise free to marry, who either can no longer have children, or whose children have grown, but one of the parties, to the mental anguish of the other, takes this attitude: "When I married you, I meant it. I don't believe in divorce. But I refuse to admit that my partner is only my paramour for all these years, and that my children are bastards."

The third procedure, about as rare and as extraordinary, is the permission to live as brother and sister. It is maneuverable in situations where children need support, the invalidly married parties are no longer young or are ill, and the marriage cannot be validated by reason of a previous ligamen, all scandal is obviated, and there is no interference with religious practices. Both parties must agree to refrain from adulterous marital relations under penalty of subsequent separation.

FOURTH ALTERNATIVE

The fourth alternative is mentioned by Father Bouscaren and Ellis: leaving the parties in good faith where the marriage absolute-

ly defies validation. This would be one case: a baptized non-Catholic girl, left with a child after a common law marriage, enters into a valid marriage with a Catholic man. After the marriage, and while under instruction for First Communion, she happens to recall something she had once tried heroically to obliterate from her memory as a bitter experience, something that she had forgotten to declare to the priest while filling out the pre-nuptial affidavits under oath —even prior to her common law marriage, at the age of sixteen, she had consummated a civil marriage with another baptized Protestant! Dissimulation was the only course left, if this woman and her daughter were to be spared the possibility of a shameful life. What Noldin-Schmitt (III, #386, 3, c) have to say about a confessor's obligation to admonish a penitent applies with equal force here: "*In dubio, utrum profutura an nocitura sit monitio, omittenda est, nisi ex monitione multo maior utilitas secutura speretur*".

What are the discouragements which a priest faces? Apart from some misunderstanding, he must certainly expect to invest a great deal of time, and sometimes a little money he will never miss. He must expect to do his own paper work, particularly where a declaration of nullity is necessary, because the parties need help to procure necessary documents; most of the time they don't even know where or to whom to apply for records. Applying "*sub norma pauperum*" can take the sting out of those who murmur about a tax on the return of the Prodigal Son; otherwise the money invested in restoring others to religious honesty looks to a compensation along with every cup of cold water that is given, but not thrown full in the face of the well-intentioned. At the very least, he must not regard them as the unapproachable Untouchables of the Parish.

Sometimes—not too often—he meets with verbal vituperation that isn't vitriolic enough to disconcert any, except the exceptionally thin-skinned; the Apostles did not flinch in the face of worse. This also must be said: sometimes objections are based on a misunderstanding that needs nothing more to dissipate it than the priest's re-assurance: "Now, you probably were in good faith about getting married, and really meant to marry, but your Catholic partner certainly knew better than to marry before anyone but a priest. As a matter of fact, there is only one way to really marry a Catholic, and that is before a priest. If you are as tolerant as you Protestants always claim to be, why don't you give your Catholic partner a

chance to return to her religion? We are certainly going to avoid every semblance of embarassing publicity, but if you weren't afraid to let her relatives know you were marrying out of the Church, you shouldn't be ashamed now to let them know you are willing to make amends, and do the right thing now. You both have everything to gain and nothing to lose, because we are only trying to give you a lasting and permanent marriage."

OBJECTIONS

At least one pastor has raised this objection: "Those people still don't attend Sunday Mass even after they had their marriage validated." Perhaps returned Prodigals aren't always altogether exemplary Catholics, but now at least they have an opportunity to receive the sacraments, and admittedly they are no longer committing at least one class of mortal sins which it might be presumed they formerly committed.

The most common objection is this: "If I validate the marriage, it may not work out well." After a couple has been invalidly married for several years, and possibly even have children, it is rather reasonable to suppose there is at least an even chance that it will. At any rate, the Church blesses and believes in valid marriages, and not in encouraging, by a kind of indirection, her children to persist in mortal sins. Trial and companionate marriage, albeit legally sanctioned, have been a dead issue these many years.

That affairs may not work out well is everyone's gamble. "I may go to hell, if I don't persevere" flashes through the mind of everyone who comes to the sanctuary, whether it be for ordination, profession, or matrimony. Certainly, those who have had their marriages validated stand a better chance of persevering with sanctifying grace than without it. And when a couple wishes to marry, the priest has but to remember, *sacramenta propter homines rationabiliter* (*etiam aliquando tantum subjective, ut non conscie obicem ponentes*) *petentes.*

What is the percentage of validated marriages that miscarry in proportion to those that were valid from the start? Only the angels know the exact figures, and all the rest is conjecture. If one priest's experience means anything, I know of at least one marriage at which I officiated before the altar that has terminated in divorce and re-marriage; I know of two marriages which I validated that

have terminated unhappily. One of them was validated after the parties had lived in an invalid union for eight years, and had a daughter receiving First Communion. The wife was deliriously happy at the ceremony. The other couple came to the parish rectory a day or so after attempting an out-of-state civil ceremony, and lived happily for five or six years; it is not altogether established yet that they will end in divorce.

Ultimately, the issue in validating most marriages is this: "Shall I inform these persons of their sacramental disability, and at least offer to help them comply with the Church's teaching if they wish to, or shall I overlook it, and spare them the admonition that they live in what amounts, in the eyes of Holy Mother Church, to public concubinage?" To shrug one's shoulders as if to say, "They got themselves into their fix—let them get themselves out of it" smacks more of Dives and of the hireling than of the Good Shepherd and the Good Samaritan, to say: "They know where they can find the priest when they want him" hardly echoes the spirit of the parables of the lost coin and the lost sheep. The priest does not "shoot to conquer," to validate by undue pressure and in the face of reluctance; he "stoops to conquer," to help sinners who might wish to return to grace. "Stooping to conquer" for Christ is a soul-satisfying and a soul-rewarding, as it is a soul-saving, work.

VITA

The Church does not fear to call Mary 'our life', like her Son who called Himself, 'the Way, the Truth and the Life.' This presupposes between Christ and His Mother a union closer than we can conceive in any other circumstances. If our Lord is for us the source of divine life, we know that He never pours it forth without the intervention of our Lady . . . *Per quam meruimus auctorem vitae suscipere.* If Christ is the source of life for us, He is so in His humanity, and that humanity He has from Mary.

On Preaching The Word

Winfrid Herbst, S.D.S.

According to canon law (see canons 1327–1351), in addition to the duty of explaining the catechism to the people on Sundays and holydays of obligation, it is likewise the duty of every pastor to preach the customary homily to the people, especially at the Mass at which there is usually the best attendance. Though a homily means a familiar explanation of the Scriptures, ending with a moral exhortation, yet the term in canon law is used generally, so that any form of development will do for the Sunday sermon, if only it carry a supernatural message in language which the people can understand. The matter of the sermon should be especially the things which the faithful must believe and do in order to be saved. Preachers should abstain from profane and abstruse subjects which are beyond the grasp of their audience. Their preaching should not be a display of useless and vain eloquence. And the faithful should be admonished and exhorted to attend sermons frequently.

NATIONAL AND DIOCESAN SYNODS' REGULATIONS

In the United States the Third Council of Baltimore (nos. 215 and 216) especially urges preachers to speak the word of God with authority, to fortify the faithful against the religious indifferentism and heresies amid which they live, but without offense to non-Catholics who may be present; in moral precepts to be neither overrigid nor lax; to avoid novelties, strange tales, politics, personalities.

As regards the language, the Third Council of Baltimore ear-

Father Herbst, S.D.S., from Jordan Seminary, Menominee, Michagan, is well known to our readers from his past contributions.

nestly urges that it be simple, without being crude and flat. As to the length of the sermon, it should be short. That same Council prescribes a five-minute explanation of the Gospel at all Sunday and holyday Masses, even during the summer, and that a sermon be preached at the parochial or principal Mass, "every custom and pretext to the contrary notwithstanding."

All of which does not necessarily mean that the sermon may not exceed five minutes. Indeed, it is the considered opinion of one retreat master of the clergy, (who has been around more than a little, indeed tremendously much,) that the reason why we in this country have so many fallen-away Catholics (200,000 out of a population of about one and a half million Catholics in one section) is the five-minute sermon which does not sufficiently instruct. All preaching requires careful preparation, which consists especially in the study of Sacred Scripture, theology, Church history, and in pious meditation.

Diocesan synods have their own regulations as regards this matter, which supplement or define the canons and decrees mentioned above. Thus in one such synod we read: "We prescribe that on Sundays and holydays of obligation, at every Mass attended by the faithful, even in non-parochial churches or in semi-public oratories, after the reading of the Epistle and Gospel in the vernacular, there be a short explanation of the Gospel or of some part of Christian teaching. This instruction may be made after Masses that are celebrated at a very early hour." A pertinent reminder follows: "Priests are to remember that announcements from the pulpit should be as brief and as clear as possible, and should be limited to parish affairs, religious matters, or matters prescribed by the Ordinary. The usage of giving these announcements to the faithful in printed form is highly recommended, that the time be used rather in nourishing the flock with the word of God."

QUALITY OF THE SERMON

So much for the law, the rules and regulations. Now a word about the quality of the sermon. The solid instruction must be conveyed in an emotional, rather than in an intellectual form. Unmoved ourselves, we may speak fluently without moving others. In preaching there must be a definite object. Preaching is essentially a persuasive popular discourse. To be persuasive it must use

every available force to move the will to take some step onward towards salvation. This step onward is what is meant by the definite object. The definite object ought not, as a rule, to be a conclusion left to the hearers to draw, but it ought to be announced (indirectly and especially towards the end) to them with apostolic directness.

Men do not take kindly to coercion in any form, especially not to coercion of the will. Therefore, "should," "ought," "must," etc., should be sparingly used. Yet never shrink from strong, direct, earnest language when necessary; apostolic earnestness is never bad form.

In the preacher, says Cardinal Newman, "one thing is necessary, an intense perception and appreciation of the end for which he is preaching." The preacher must constantly look into the soul of his audience, noting its every movement. This is the surest sign of the oratorical instinct.

We write to be understood by others; and we speak to be understood by others. Therefore, conversation is the ideal of all written prose composition; and the form of composition required in a sermon is the conversational.

Do not go outside the catechism and the Gospels for your subjects (unless special material has been assigned). Once you have found the subject there, its development will lead you into theology and Sacred Scripture, where you will find an abundance of material. But at the same time remember that a priest who knows only his catechism and his Bible, but is well trained in the art of appropriate expression, is better equipped for saving souls than one who has the *Summa* and its commentaries at his fingers' ends but cannot turn out a decent English sentence. Conversational composition, then, and expressive presentation, should be begun by expressive reading of the Gospel, and graceful gesture.

What would Christ say if He stood here before this congregation in the flesh? How would He say it? How am I to say the same thing so as not to discredit my ministry or Him Whom I represent? Every preacher might well ask himself these questions. Then he will be simple, direct, earnest, fearless, as Christ Himself would be.

The introduction comes first in the order of delivery, but not of composition. Collect the matter and put the other parts in order first. Says Cicero: "Quod primum volui, postremum soleo cogitare.

Nam si quando id primum invenire volui, nullum mihi occurrit nisi exile aut nugatorium aut vulgare atque commune."

The elaborate exordium of former times is something distasteful to our American people. In their own speech they are direct and outspoken; and they expect those that address them on vital and especially on religious interests to be equally straightforward. It is much better to bring one truth home to the heart than a hundred to the intellect.

THE TONE AND DELIVERY

The tone and delivery should be earnest, animated, and persuasive. Briefly, the necessary requirements are: earnestness, a spiritual conception of our subject, and a determination to impress a similar conception on our hearers. There can be no persuasion without unction. This is defined to be "that fervor and tenderness of address which excites piety and devotion." We must remember that earnestness begets earnestness; words springing from a heart on fire burn their way even to hearts of ice. *Cor ad cor loquitur.*

However, this does not mean that a preacher must aim at earnestness, but that he must aim at his object, which is to do some spiritual good to his hearers, and which will at once make him earnest. The herald of the tidings of the invisible world will be, from the nature of the case, whether vehement or calm, sad or exulting, always simple, grave, emphatic, and peremptory. *Necesse est ut DOCEAT et moveat.*

Nor will a preacher's earnestness show itself in anything more unequivocally than in his rejecting, whatever may be the temptation to admit it, every remark, every period, however original, however eloquent, which does not in some way or other tend to bring out this one distinct proposition he has chosen. Nothing is so fatal to the effect of a sermon as the habit of preaching on three or four subjects at once.

THE SERMON IN OUTLINE

Here is the sermon in outline. In whatever sermon this outline is found, at least faintly, there will be coherence and consequent effectiveness.

1. Meditation of the theme. It should be entirely independent of all "reading up" of the matter. It implies a skeleton sermon without any external help, based on a careful study of the following questions: "What do I know of this theme that I intend to speak about? How should it be divided? Can I give a popular explanation of the doctrine it contains? Can I illustrate it? Do I know any texts of Scripture and any fact of Church history that bear on it? What is its practical application to life and conduct? By what motives may it be best enforced?"

2. Reading for matter (the Bible, theology, Church history, etc.) Almost all preachers must do this.

3. The introduction which should be short, but which had better be left for later.

4. The proposition and division. The proposition is the theme expressed in clear, concise, and popular form. Division is the separation of this theme into its proper parts.

5. Exposition, which includes a) definition: terms of be defined, doctrine to be defined, enumeration of parts, cause and effect, etc.; b) illustration: examples, similes, metaphors, comparisons, contrasts, quotations, etc.; c) historical development: Holy Writ, Church history, profane history, recent occurrences, personal experiences, etc.

6. Application, which is the presentation of the truth expounded to the individual conscience. Does this truth affect me personally? What demands does it make on me? Can I consistently hold it and continue my present mode of life? If not, what must I do? What obstacles are in the way? It embraces the removal of obstacles on the part of the intellect and on the part of the will.

7. Persuasion, which is the absolute determination of the will to do something conducive to salvation. It embraces motives of attraction, direct (will); of attraction, indirect (passions); of repulsion, direct (will); of repulsion, indirect (passions).

8. The conclusion, or peroration, which usually contains four elements; namely, recapitulation, practical resolution (definite object), enforcement by motives, and prayer.

Very well, then, if that's what you now think. Pass it by. I admit that it is text-book stuff.

A SERMON SHOULD TEACH, PLEASE, AND MOVE

But do keep in mind St. Augustine's theory of preaching: that it should teach, that it should please, that it should move. Do remember that only men of strong feeling can be orators. Every workman is supposed to know how to select and use the tools of his trade. Words are the preacher's tools.

And do remember that slang and vulgarisms are bad and must be banished from the pulpit; but worse still, perhaps, are learned and technical words, beyond the comprehension of the people. The former would convey some meaning, the latter none whatsoever. The more time and attention it takes to receive and understand each idea, the less time and attention can be given to the contained idea. Therefore, compound sentences should be introduced sparingly into sermons.

And do remember that there is no good preaching (that's what the book says) without gesture. It is as necessary to a sermon as correct pronunciation, emphasis, or modulation. It should be above all *unconscious*.

DULCEDO

Sweetness is the first idea to come into our minds at the mention of the name of Mary. We love to utter that name because of its sweetness. We always think of our Lady as a young woman, with gracious and most pure features, and an expression of incomparable sweetness. For the Church, Mary is the personification of sweetness, *dulcedo*. In the hymn *Ave maris Stella*, she is said to be *inter omnes mitis* – 'sweet above all other', and we ask her to let us share in her own sweetness, *nos mites fac et castos. Dulcedo*: charm and suavity of manner, the sweetness of a smile that wins people's hearts. Such is our Lady's sweetness that we invoke under the gracious title of *Mater amabilis*, and of whom it is said that her spirit is sweeter than honey: *Spiritus meus super mel dulcis.*

The Clergy and the Aging

Richard M. McKeon, S.J.

In recent public conferences on problems of the aging, there have been discussions on the role of religion in this field. This is a noteworthy sign and should excite the interest of the clergy. For old people are closer to death. "And after death the judgment." Here is an apostolate, not too well developed, in which priests and zealous co-workers should be active.

In the 1955 Governor's Conference on the Aging, New York, there was a sector on the role of religion in its "Charter for the Aging." In 1959 more discussion followed. Accordingly we shall amplify some of the suggestions given and also add some new aspects from the Catholic point of view.

In the preamble, attention was called to the commandment of God "Honor thy father and thy mother." This duty is a serious one when aging parents need the help of their children. But too frequently the community takes over this obligation when the children fail. The clergy likewise must be mindful of those who in their prime supported the works of the Church often at great sacrifice to themselves. They should not be thought of only when it comes to the ministration of the last rites.

The report continues: "Religion is the key to a happy old age because man is essentially a spiritual and social being. The dread of the aging is rejection. The Church needs to accent their value to society. The aged turn to religion even if they have been lax in their youth."

LIMITED TIME FOR SALVATION

The true end of man is to save his soul and thus to be united with God forever in the Beatific Vision. There is a limited time for the old to assure themselves of salvation. Accordingly they

should strive to keep in the state of grace so that they will be ready no matter how suddenly death may come. In the case of men and women who have lived under generous obedience to God's law and who have filled to a high degree the great commandment of love of neighbor there will not be too much concern. Yet they can make extra effort to gain more grace for themselves and others.

But many who have neglected their religious duties in the past will need prudent help. Once they are restored to grace, then a program of spiritual practices should be given to them—special prayers, frequent Mass and Holy Communion, and good works for others.

Of course the priest is ever ready to take care of the dying and likewise to make visits to those confined by reason of illness. But we are speaking now of the growing number of old people in every parish who are retired from active employment, in good health and facing the problems of their new leisure. And so our doctors who aim "to add life to years, not just years to life" would welcome the aid of the clergy in developing more spiritual life among our older people.

That is why the priest and his parish should pick up the challenge from the Catholic viewpoint of that paragraph of the report cited which reads: "It has been recognized that both public and private agencies should extend their efforts in the direction of educating the general public about the problems of the aging and the need for changing existing attitudes toward our senior citizens and to awaken within the general public an awareness regarding their problems and the implications of an aging population."

PROBLEM OF FEELING REJECTED

Take the problem of rejection. To feel rejected, especially by those close of kin, is a terrible attitude of mind. It will cause heavy strain on the nerves; it will make a man or woman irritable, and often it will hasten death. Chaplains in homes for the aged have met this attitude. The writer recalls a case years ago on Welfare Island, New York, where an old man had given up his little fortune to educate a nephew for the priesthood and became a public charge. The nephew seldom, if ever, came to visit him.

From another angle, E. W. Burgess has written: "In the urban way of life, family and kinship relations more and more take second

place to associations with persons selected on the basis of occupational and avocational interests and similarities of ideas and values. The result is that the older person feels dethroned and devaluated in the realm of family relations where he once reigned supreme."

No wonder, then, that many older people do not want to live with their children. They desire their independence. Today the financial necessity of living with children is far different from fifty years ago. Social security has greatly influenced this seeking for an unobtrusive old age.

There has been considerable criticism of the Church for neglecting the aging as a special group. To justify this criticism I discovered in the ten years, index of two magazines for priests not a single article on problems of the aging. One carried twenty articles on problems of our youth. Here there may be some consolation in the fact that not long ago doctors were accused of neglecting the ills of old age. Now geriatrics, the medical science of old age, is being advanced. Strange to say, even in 1956 there was no chair of geriatrics in any medical school.

Let us trust there is reason for a better future in the statement: "The Church's role in tradition has been to glorify youth but increasingly it now tends to express concern for the aging. The clergy are being educated to a keen interest in the needs of the aging who will constitute a major sector of their duties."

VISIT THE AGED

Perhaps the best way to understand these needs is to visit the aging. In a recent conversation with a country priest he mentioned how visiting families had introduced him to older people. Their appreciation of his visit lead to matters touching their souls and much good was accomplished. In this respect I understand that Bishop Navagh, Ogdensburg, N. Y. has recommended that his priests try to visit briefly four families a day for five days a week. At times this will be a heavy burden. But it will reap a wonderful harvest, for the priest is bound to meet many aging who need his services.

Older people who have some wealth in savings and investment often worry about leaving it behind. It is not out of order to suggest such worthy causes as the foreign missions. Here is a little verse which older people might keep in mind:

"You can't take it with you,
But you can send it ahead
By giving while living—
Don't wait till you're dead."

Giving back to God by aiding the various works of the Church will give peace of soul.

The medical world admits that too many old people are not prepared, socially or psychologically, for the adjustments which must be made in later years. As Dr. Edmund V. Cowdry, Washington University, St. Louis, states: "More important than any other single factor is the old person's need for a community of interests. Nature seems to have ordained that those who abdicate from life socially, will soon abdicate from life physically." He advises that the old be kept socially alive. Many are talented and in good health. They need a challenge to maintain their interest in the life about them.

SPECIAL CATHOLIC ACTION

Why not offer them special Catholic Action—the participation of the older faithful in the apostolate of the clergy? Retired business and professional men might assist the priest in taking a census of the parish. They would be able to check on lapsed Catholics and report to the pastor. Their own example will make a deep impression. It has been suggested that older people of prudent judgment act as prefects of sectors of the parish. If poor families are found, then the proper agencies can be notified. Alcoholism is bound to be discovered in many parishes. To have the afflicted seek a cure in Alcoholics Anonymous would be an outstanding act of love.

Retired executives are often called on for consultation. In fact some have formed firms to offer professional services. It seems proper that certain older people should act as counselors in parish activities. Yet there might be the begrudging attitude of the younger groups to accept them. This could be overcome when it is recognized that older people have much to give in the field of human values. The priest should seek to use their talents in parish activities.

With increased longevity a great factor in modern life all will find wisdom in the words of Longfellow:

"For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

In many industrial companies there are programs which prepare workers about to be retired for this new status. They are informed long in advance that retirement is ahead and that they would be wise to follow the program. We wonder if any diocese has worked out a plan which might be adopted for parish action.

Here are some considerations in favor of such a plan. Social services under religious auspices have a special appeal for the aging. This is most true of cases where there is fear of rejection and loneliness. Church groups should be encouraged to support community action for better service for the aging. Surveys show that older people are happiest in their own homes. Auxiliary services in such homes are more beneficial and less costly than institutional care.

Moreover Church groups could easily arrange for visits to the shut-in aging in their homes and institutions. For the aging in good health it is recommended that Golden Age clubs be formed with church facilities at their disposal. Things always go more smoothly where there are mutual bonds of religion.

Finally, the spiritual aspects of leisure attendant on old age should not be overlooked. As Liam Brophy has written: "Leisure is that timeless state of mind in which contemplation is given its proper climate, and in which the mind can, as it were, examine its own treasures and enjoy the acquisitions of study and experience. It is a time when the soul of man can get to know itself, a sort of a transcendant period of existence in which we are lifted out of the rush and crush of daily life, which in a mechanical age is so much at variance with the life of the spirit, and are given the opportunity of living our real lives."

LEISURE TIME FOR SPIRITUAL DEVELOPMENT

It is most logical, therefore, that our aging, especially those who are in good health and comfortably provided for, should seek to make use of their leisure time for spiritual development. The very fact that they are close to the end of life should make them more eager to have their souls in good order.

What can be done within the parish? First there is the daily Mass. Our aging should appreciate the Mass as the greatest act of adoration to Almighty God. They can do a tremendous amount of good not only for themselves but for others in attending as many Masses as possible and receiving Holy Communion. The writer knows one woman who attends four Masses every day. Visits to the Blessed Sacrament should also be encouraged. Reparation for the sins of the world is a strong motive force for the aging to practice.

Elderly people have time for better praying. The clergy should recommend appropriate meditation books which will assist them to gain deeper insight into eternal truths and their application to life. We do not know of any special reading lists which cater to the needs of the aging. Certainly the New Testament and the Following of Christ are available for all. In chapter 20 of the latter we read: "Seek for a convenient time to search thine own conscience, and think oft on the benefits of God. Leave off all curious things and read such matters as shall stir thee to compunction of heart for thy sins, rather than to read only for the occupying of the time."

Now and then a day of recollection for the aging would attract many. In the conferences the priest has a golden opportunity to treat some of the spiritual problems of old age and the remedies at hand. The ideal of high sanctity should be set before them.

Accordingly our clergy should become more conscious of older people as an important factor in American life. It is possible that they may form a powerful political organization. Society has provided millions with reasonable security to meet the material needs of old age. The Church must reconsider older people in the light of modern times and act to satisfy their spiritual needs and aspirations.

SPES NOSTRA

Mary gave us Christ, and with Christ has restored to us that hope which by sin we had lost. The day that our Lady was born into this world was the day on which joy and hope were born with her. *Mater sanctae spei.* When all seems lost, she is still there. We are sure of her mercy, her tenderness. (From, *Our Lady in the Liturgy* by Dom E. Flicoteaux)

Let's Help Poor Sinners

If you have ever talked with persons who have returned to the sacraments after many years away, you will find in most cases that the story runs pretty much the same. These persons fell into sin—perhaps not serious sin—and then it was a fear or a misunderstanding of God and His infinite mercy towards sinners that kept them away. They did not know just how to approach the priest nor tell their sin and, naturally, the priest could not easily reach them to explain the mercy of God.

CONFESSION GUIDE

It was because of these problems—a misunderstanding or fear on the part of the people and an inability to easily reach these souls by priests—that prompted the Catholic Youth Council to design a tiny Confession Guide that could be placed in the hands of everyone, especially teenagers and those who might not fully understand confession. The Guide is small enough to be easily carried in a wallet, but it is comprehensive enough to contain the necessary information to make confession appealing to people, to furnish an adaquate examination of conscience and to supply the "form" for the penitent to use in the confessional.

The Confession Guide contains four pages and is made of heavy cardboard so that it can be easily carried at all times. The front page contains an identification card with a place for the carrier's name and address and the words "I am a Catholic. In case of an accident, please call a priest." The second or inside page contains an explanation of the infinite mercy of God and an invitation to confession. Page three has a complete examination of conscience with questions on the ten commandments and six precepts of the church. The back cover contains the proper words to be used by the penitent in the confessional including the act of contrition. This last feature will be especially welcomed by priests who realize that people, especially those who had little training or

have been away from the sacraments, do get confused a bit in the confessional.

The Confession Guide was originally designed for teenagers. Because of its unique appeal it has been distributed to nearly a million people of all ages and in all states of life. Various parish organizations have distributed the Guides at church doors on Sundays. The Guides have proved especially helpful to converts and have been distributed in convert classes. Colleges, army posts, hospitals and even prisons have ordered quantities of the Guides to be distributed to people who need them. Priests have ordered supplies of the Guides to have on hand for distribution during parish missions or retreats or during Holy Week or just before great feast days such as Christmas. The places where the Guides are bound to do most good are in parishes where they are handed out to adults at church and given to the teenage and younger people during catechism classes.

APOSTOLATE IN THE CONFESSIONAL

In his recent encyclical on John Vianney, Cure D'Ars, His Holiness, Pope John XXIII brings out very touchingly the apostolate of the priest in the confessional. He reminds us of the infinite mercy of God towards sinners and the great privilege of priests who are the wise, the prudent dispensers of this mercy. This encyclical, written for priests, is bound to do a great deal of good. But what about the laity? What about the poor people who misunderstand or fear confession? Something has to be done to help them. And it seems the greatest thing yet to be done is the Confession Guide, small enough to be carried in the wallet, yet large enough to contain an adequate explanation of God's mercy and the Sacrament of Penance, a thorough examination of conscience and the form to be used by the penitent in the confessional.

The Guides are not distributed as a money-making venture. Rather, they are supplied at cost in quantities of hundreds or thousands. Any priest wishing samples or to place orders for the Guides is asked to write to

Catholic Youth Council
Box 88
Old Forge, N. Y.

quid in casu?

Must the new law on Eucharistic fast be strictly interpreted or is it permitted to take a little more freedom in the matter?

The law on Eucharistic fast was always one of the strictest kind. It is the mind of most authors to continue such interpretation in the new legislation, and the mind of the Sacred Congregation would seem to be the same. There is only one author, of some reputation, who holds that slight variations would be permitted in applying the three-hour, or the one-hour limit; he would permit a margin of two to three minutes. (cf. Regatillo, S.J. in Sal Terrae, May, 1957, p. 299-301.)

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In what is artifical insemination wrong?

Many angles could determine the immorality of this practice. If the semen has been obtained by masturbation, this in itself would mark it as immoral, even in the case of one's own husband furnishing the semen. Usually, however, it is a question of a stranger doing this, i.e., furnishing the semen; and this factor gives the basic immorality of the matter, inasmuch as procreative rights are limited to the husband and wife; and these rights are by Natural law to be exercised in the *natural act of procreative intercourse*, and this entails no artificial means of inducing the semen to its rightful place.

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What exactly must we hold as to the prolonging of life in terminal cancer, i.e., a case of cancer in which there is little or no hope?

This question brings to mind the current trend amongst doctors, namely, to be very frank with the patient in such cases. It has been a question for the last year or two, what should be the professional practice. Should the doctor tell, or evade, or keep

silent as to the real condition of a patient. As things stand now, most doctors, without much feeling one way or the other, tell the patient or the family. Along with this current trend, there has come the question of the moral obligation to maintain life uselessly. It is common doctrine that *heroic* measures and *extraordinary* measures are not warranted in such circumstances. Pope Pius XII spoke in that vein. Among Catholic doctors there is a division: some are of the strict opinion that a doctor's duty is to preserve life as long he can, by any means he can, no matter how hopeless the case may be. For them, the patient may refuse these helps, but as for the doctor, his duty is to use them, regardless of his personal feelings. On the other hand, there is the moderate standard: these doctors believe that a cure must be tried to be brought about as long as there is reasonable hope of a cure. When a point is arrived when such efforts become futile, the doctor's sole duty, these believe, is to see that the patient gets good medical and nursing care, and that his pain is alleviated.

Father Kelly outlines the advantages and the disadvantages in both stands, but he says, "the moderate standard seems to square with a good Christian attitude and seems to be very much in accord with the traditional policy of Catholic theologians of interpreting obligations to a reasonable limit. "In general," he continues, "it may be said that he, the doctor, has no moral obligation to use them (non natural means) unless they offer the hope of some real benefit to his patient without imposing a disproportionate inconvenience on others or unless, by reason of special conditions, failure to use such means would reflect unfavorably on his profession." (Gerald Kelly, S.J., Medico-Moral Problems, 1958, p 140-141.)

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May a Catholic woman use the new drugs on the market for establishing regularity of menstruation, with the hope of thus legitimately limiting offspring?

These new drugs are still in the classification of the 'untried.' *Progesterone* induces an artificial menstruation by causing a peeling of the endometrium and does not cause sterility even temporarily. Other drugs, *estrogens progestogen* do cause sterility for a time while provoking, also, artificial menstruation. These are not *per se* contraceptive means. The regularity of the menstrual cycle is

directly willed and is a good effect, and the sterility of a temporary nature is a merely *tolerated secondary* effect. In an article in the Louvain Theological Review, vol. 34, 1958, p. 157-360. Pere Janssens wrote that the use of these drugs seem to be justified whenever they are used to supply for a faulty natural mechanism, or for the relief of a real pathological situation.

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If these drugs may be used, for how long are they permissible?

To answer this question we would have to know the real condition of the person wanting to use these drugs. In the article, just quoted, there was the case of the time *immediately after birth,* when the menstrual cycle is irregular. In the summary of the same article, the author writes that "gestation and lactation would naturally space the birth of children by eighteen months. Therefore, the use of these drugs would be justified for *nine months to* compensate for any defect in the natural mechanism." Again, the incidence of the menopause is cited and "their use would be justified in the case of menstrual cycles which accompanies menopause." Cf. The Linacre Quarterly, Nov. 1959, p. 154.

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Which color is preferable for the tabernacles, white or the color of the office of the day?

The Sacred Congregation permits white or gold at all times but prefers the color of the day. Black, of course, is never permitted.

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If a parish priest is chaplain to a community of Third Order Sisters of diocesan origin, is he bound to follow their ordo, i.e., Franciscan or Dominican, at Mass?

In a parish entrusted to Regulars, the diocesan *ordo* is followed. In the case of saying Mass in their own chapels and community houses, the Regulars (with solemn vows) and Nuns and Sisters of the same Congregations and Orders must have for themselves an entirely proper calendar to enjoy the use of *a proper ordo.* Institutes and congregations of both sexes which are approved by the Holy See and are constituted under one general superior (Superior General of the Regular), if they have a *proper calendar* to themselves and are bound to the

recitation of the Divine Office, they too may follow the proper ordo. The Sisters in question do not seem to fulfill the conditions: proper calendar, constitution under a Superior General of Regulars.

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What is the status of Catholic doctrine on condemned criminals becoming 'guinea pigs' for lethal experimentation either by free consent or by coercion from the State?

It seems that this question is of modern dress. Many reviews in the past year have had articles on this point. As Catholics, we cannot doubt that the State has the right to inflict capital punishment on persons convicted of a serious crime. More precisely, the criminal has deprived himself of the *right* to life by his crime, and Public Authority deprives him of the *benefit* of life in expiation for his guilt. Pius XII gave us that insight and precision. cf. AAS XLIV, 1952, 787.

The State has the right to determine *how* this punishment is to be carried out and hence, per se, the State might carry it out by making the criminal the subject of an experiment possibly deathly. Per accidents, it might not have this right because of the abuses that could creep in to unduly abase the human person of the condemned man.

Could the criminal volunteer to undergo the experimentation? Again there is nothing *essentially* wrong in this procedure at least per se. Scientists openly favor this and would desire it to become a matter of law. Fr. Gerald Kelly would hold the man as honorable if he volunteered. (Theological Studies 1948 p. 90). Basically, the State has the right to take the man's life in any human fashion and surely this is safeguarded by the man's intent in submitting. Fr. Francis Connell, CSSR, would not favor these opinions for fear that significant abuses might befall society and the unfortunate, if powers in themselves licit, might be given to wayward human nature.

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Is it liturgically correct when reciting the Rosary in the presence of the Blessed Sacrament exposed, to stand for some decades and to kneel for the others?

There does not seem to be any rubric on this matter; all prescribed prayers during the Benediction are said kneeling.

There is a custom in many places of reciting part of the Rosary standing, and part kneeling to avoid monotony and make it less tiresome for the elderly. I do not think that there is anything a-liturgical in this practice; it does enhance the devotion by making for a better recitation on the part of the Faithful.

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We sing that Christ could have redeemed the entire human race by one drop of His Precious Blood. I am asked occasionally by converts, why, then did He suffer so cruelly?

Theologians teach unanimously that one drop of His blood, one sigh of His Heart would have been sufficient for the Redemption. His death was not necessary for the Redemption. (cf. St. Thomas: Summa, III, q 46 a I-2 sq.) However, in relationship to man and to the human race, the sufferings of Christ were apropos since they make man realize what the justice of God does exact and how perfect and overflowing with blessings is the Redemption and not, merely, the reconciliation of man with God. Rather, by His death and sufferings Christ obtained lavish benefits of soul and body for man as well as teaching us the practice of the great virtues of humility, obedience, fortitude etc.

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Is there any privilege by which a Religious, saying Mass in a parish directed by secular priests, may recite another Gospel than the last Gospel according to St. John on certain feast days?

I know of no privilege. Religious saying Mass in a parish administered by secular priests must follow the diocesan ordo. According to the simplified rubrics the Last Gospel is always that of St. John except for the third Mass on Christmas Day and the Mass of Palm Sunday (the private Masses on that day.)

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I have had pro and con priestly discussions on the Miraculous Medal Novena Hymns. What is the official position of the Music Commission? Are these hymns no longer permitted at these devotions?

There is no official music commission for the Church Universal or for that in the United

States. Some dioceses have constituted a Music Commission and perhaps it would be well for the priest to inquire as to the tastes of that particular council. There have been those who have raised their voices loudly against the popular devotional hymns and bewailed their catchy, peasant tones. They would have us teach the people to sing in staid, serious and monastery tones. On the other hand, just recently we read that some new hymnals were inserting hymns of non-Catholic taste and origin. It is refreshing in this matter to read in the Instruction on Sacred Music of Sept. 3, 1958: "Popular religious song is to be highly recommended and promoted. By means of it, in fact, Christian life is filled with religious spirit and the minds of the faithful are elevated. Popular song has a place in all the solemnities of Christian Life whether in public or in the family and even during the labors of daily life; but it has even a more noble part to play in all the *pious exercises* performed inside and outside the Church; and sometimes it is admitted in liturgical functions themselves . . . ." (cf. The Instruction NCWC translation p. 17.) Further on, "so that popular religious songs may then accomplish their purpose it is necessary that they fully conform to the doctrine of the Catholic Faith, that they expound and explain it rightly, that they use simple language and simple melodies, and that they be free of ostentatious and inane superfluity of words and finally, even if they are short and catchy, that they contain a religious dignity and seriousness." It is up to the Ordinary to see that all these prescriptions are carried out.

Reading those words, the thought comes: how much more considerate is Rome than our own fellow-men!

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Which preface is to be used now, even on a Sunday, when a feast is celebrated for which there is no special preface?

The common preface is to be said even if the feast should be celebrated on a Sunday. Example: St. Anne or any canonized Pope has not a special preface (the preface of the Apostles is no longer permitted for a Pope), therefore the common preface is to be said. We must recall, too, that the feasts of the Transfiguration, Corpus Christi are to have the common preface also. (Decisions of the S. C. March 1955.)

LAVISH RECTORIES

At a symposium on fund raising one of the experts of a professional fund raising company told the assembled priests that a drive to raise money for a rectory is the most difficult of all drives. People will get enthusiastic about building an adequate school for the children. They favor a nice new church. They feel that the sisters deserve a new convent. They will even be quite generous in a drive for debt reduction. But when it comes to building a fine big house for Father, they draw the line.

Why should this be so? Surely no one can begrudge the priests adequate living quarters. Nor can they object to sufficient office space in which to run the business affairs of a modern and efficient parish plant.

Actually, there is feeling on the part of many people that rectories in general are too fine, that they are way above the class of dwellings of the average parishioners, that if families can put up with a certain amount of inconvenience in their homes, the priests ought to be able to do the same. And there is some point to their views.

Granted that many people do not appreciate the fact that a group of celibate people cannot bunch together as do a family bound by ties of marriage and filial devotion. Granted also that they do not understand the need for sufficient office space and waiting room in order to conduct the highly confidential type of work that goes on in rectories. But still they have a point in their complaint that priests, men of God, ought to be willing to put up with some inconvenience and a bit of crowding in the interest of economy.

Thus when a new rectory is built the idea should not be the maximum amount of spaciousness and the most lavish furnishings obtainable and the ultimate in comfort and graciousness, but rather an adequateness and simplicity that bespeaks a certain dedication to God, and a restraint that edifies rather than scandalizes.

There are certain features of living that befit millionaires, and there are certain touches of

restraint that befit missionaries, as all priests must be. When a priest is less effective as a priest, it may be because the simple people take objection to his exquisite rectory.

THE KIND CONFESSOR

No matter what else your accomplishments in the priesthood may be, the fact remains that scarcely anything else you may do will be more important than your being a kind confessor.

We cannot overrate the amount of harm done in the confessional. People are sensitive about their sins. They do not precisely appreciate them. So often they are deeply crushed by them. They tried so hard to be good. They fall despite their good intentions. They experience a certain frustration. They have already chastized themselves by their regrets. They are now in no mood to be hurt further. The confessor who understands their attitude and mentality will win their gratitude and indeed continued attempts to overcome sin. The confessor who feels it his place to crush the broken reed and stamp out the smoking flax will do just that. He will often antagonize the penitent into futility and despair. The result will be not a continued effort to overcome sin, but a feeling of depression and uselessness.

We can pretty much take for granted that when people go to the trouble to come to confession they are sincere about wanting to forsake their sin. At least, we should not universally conclude that every sinner is insincere and needs a good going over. Rebuke and correction is in order when it is in order. But really only then. So often what the penitent wants is for the confessor to be a patient, understanding listener, who is willing to dispense absolution without a grueling inquisition.

Perhaps some priests are not blessed with the ability to discern genuine sincerity in their penitents. But, even so, kindness on the part of the confessor will forestall imprudent questioning and the impression that a firm purpose of amendment is lacking.

Even if a priest has no special talent in reading human hearts, he will be saved from many a mistake in hearing confessions if he is truly kind.

Our aim is to help this penitent overcome sin. The confessor who is a stickler will find it hard to accomplish this. The confessor who follows the solid

ways of moral theology plus kindness will accomplish it.

The sacrament of penance has in it what it takes to overcome sin. Let us admit that. But the confessor who is not kind can frustrate the effects even of this powerful sacrament.

THE HAPPIEST MOMENT

The old priest lay dying. He was perfectly conscious. His nephew, a young priest, was visiting him. Finally the young priest asked of the dying priest, "What was the happiest moment of your life?"

The old man scarcely hesitated. He said, "There were many happy moments, but one I liked best came every day. It was when I put on my biretta after Mass and walked back to the sacristy."

The old priest was too feeble to explain at length what he meant. But we priests all know what he meant. No doubt, like us, he was somewhat tense during the Mass. He did not feel free to give vent to his own personal devotion. He was standing there in an official capacity. But then, after the Mass was over he experienced a sense of calm and peace. As he began the "Trium puerorum" peace flooded his soul. He was carrying his Lord and Master with him. Now he could at leisure reflect on the great privilege that was just his, to offer Sacrifice in the name of Christ upon the altar.

Certainly some of the happiest moments of a priest's day ought to be those minutes on the prie-dieu after Mass. The priest has just performed the greatest act he can possibly do that day. Gratitude, love, appreciation, zeal should fill his heart.

Actually, if our faith is operative at all, those minutes after Mass should be among the happiest of our day and of our whole life. Some liturgists would wish that the formulary of the Mass be changed so as to give the lay people more time after the Communion. As far as we priests are concerned, we know the mind of the Church in our regard. The Church expects us to make a thanksgiving after Mass. She even has the text there for us to use, rather ecstatic phrases that are unmistakably the outpourings of a bouyant joy.

We are expected to make a thanksgiving after Mass. How unfortunate if we saw in this only an obligation to be met. These moments after Mass should be among the happiest of our life.

T. C. Siekmann

BOOK-REVIEW Selections

OUR LADY IN THE LITURGY, *By Dom E. Aldhelm Dean. Helicon Press, Baltimore*: 109 *pp.* $2.75.

This peculiarly charming little book gives the lie once and for all, to the complaint of some that Our Lady has no great part in the Church's liturgy. Here we are shown, in a manner that is devoid of sentimentality, the important share Our Lady has in the great Feasts of the Church, and also the wealth of spirituality to be found in her own particular feasts. The whole work breathes an atmosphere of solid, unemotional devotion that we associate with the Benedictine spirituality.

The work consists of two parts. In the first part, the author stresses the celebration of the Mother of Christ as one who shares directly and in an unique way in the mysteries of our salvation. As the author says, "this first part deserves to hold attention, since one cannot fail to note in certain modern authors a regrettable tendency to separate Mary from the theological realities in the midst of which she stands." In the second part, our blessed Lady is considered as She is presented in those feasts that the Church has instituted more especially in her honor, as the privileged Co-Operatrix with Her Son in the wondrous work of our salvation.

John Auricchio, S.S.P.

SEARCH FOR SANCTITY, *by Abbot Damian Jentges, O.S.B. Academy Liberty Guild, Fresno, California,* 203 *pp.* $3.95.

In an effort to bring specific spiritual direction to the readers of *St. Joseph Magazine,* the author began to develop the idea of *Search for* Sanctity three years ago. He found among those already under his direction, six people whose problems would correspond to those generally found among most lay persons. With the promise of anonymity, and enough change in the personal description of each, the first published account of actual spiritual direction affecting six different people began in June, 1957. Since that

time the flood of letters to *St. Joseph* Magazine has attested the fact that *Search for Sanctity* is a valuable aid to the spiritual lives of lay Catholics. The lives of real people, people like Betty and Don, Mrs. Lacy and Jack, Ruth and Celeste, can best be enriched spiritually through a better understanding of the spiritual implications of day-to-day problems and events. This is Abbott Damian's conviction, and this is the impelling force behind *Search for Sanctity.*

(*Foreword of the book*)

THE CHRISTIAN LIFE (College Texts in Theology), *By Francis L.B. Cunningham, O.P. Dubuque: The Priory Press,* 824 *pp.* $5.95.

This volume completes the set of theology textbooks for college students by the Dominican Fathers of St. Albert the Great Province. Together with the volumes already published, *God and His Creatures* and *Christ and His Sacraments,* this text on moral theology provides the college teacher of Sacred Theology with a complete course in theology following the order of St. Thomas' *Summa Theologica* . . . Though modeled on the *Summa,* the work is not a mere English rendition of it. The thought of St. Thomas has been given an up-to-date presentation with examples and applications for twentieth century students.

Though the topics that are treated are the customary ones for a book of this kind, this is not just another college religion textbook. A moral theology-text that devotes the greater part of the space and emphasis to the study of the virtues, that treats at length other virtues besides justice, that does not even mention the moral "systems," that considers the study of grace necessary to the understanding of Christian virtue is quite different from the familiar Latin manuals of moral theology . . .

Here is a text which sets out to reverse the trend that makes morality consist in the minimal observance of obligations. It lays stress instead on the study of morality as human action perfected in virtue — a refreshing return to the thought of St. Thomas on moral science. Given a teacher who appreciates what it tries to do, this textbook should prove a definite contribution to the intellectual formation of Catholic college students.

David A. Dillon
(*From The Homilitic and Pastoral Review*)

ST. IGNATIUS OF LOYOLA, *by George Papasogli; translated by Paul Gavin. St. Paul Publications,* 352 *pp.* $4.00.

When this biography was first published for the Ignation Centennial it was hailed by *Osservatore Romano* as the "best introduction to Loyola to date." The Very Rev. G. Janssens, S.J., General of the Society of Jesus, defined it "an excellent work, deserving of the highest praise." The book, already translated into many languages, was the result of years of study, travel, and massive research.

The author's main intent is to show first and foremost the evolution of a saint. The powerful and complex personality of Ignatius emerges with forceful strokes as a soldier, convert, mystic, beggar, pilgrim, univerisity student, founder of a religious order and educator. But it is his spiritual growth that chiefly stands out. Fully understanding that Ignatius' authentic sanctity is always bound up with his authentic human life, the author gives utmost consideration to the supernatural in all his words and actions. Thus the book becomes more than a history; it unfolds the story of God's grace in action; it captures the spirit of the man and his times without historical rambling. From Loyola to Montserrat and Manresa, to the Holy Land, back to Spain, and on to Paris and Rome, the reader accompanies Ignatius and observes his interior growth and the profound influence he exerted on those around him through his celebrated Spiritual Exercises and the establishment of the Society of Jesus which became the great instrument of the Counter-Reformation.

In short, the learned author has managed to blend authentic scholarship with a vivid and interesting narrative which should satisfy both the scholar and the average reader.

—*Victor Viberti, S.S.P.*

UNITED FOR SEPARATION, *by Lawrence Creedon and William D. Falcon. Bruce,* 254 *pp.* $3.95

In America's pluralist society, no one topic is the subject for more controversy, emotion, and, often, pure ignorance than that of Church and State. Historically, and particularly since the war, the ambiguous issue of "separation of Church and State" has dominated these discussions. The Catholic Church is the largest single religious body in the Republic; it is not

surprising that her purported designs upon the State have called forth the most diverse and continual attack.

Since 1948 these attacks upon Catholicism, or what is presumed to be Catholicism, have been directed by, and usually enunciated by, an organization which calls itself "Protestants and Other Americans United for the Separation of Church and State" (POAU). POAU's stream of pamphlets, articles, and several now notorious books, along with their magazine *Church and State,* have raised such specters as Catholic hopes for papal domination in the United States, Catholics' desire to take over the government and, eventually, establish their religion as the National Religion, the subversive activity of Catholics with regard to the First Amendment.

This book is an analysis of POAU assaults on Catholicism. It is thorough; it is comprehensive. The authors' analyses are painstakingly detailed, scrupulously documented. The results of their thankless, though necessary and long overdue, rebuttal to POAU attacks are for the reader to judge.

Mr. Creedon and Mr. Falcon's sober, brutally objective evaluation of the issue is a model of clarity; their searching, relentless examination of all available POAU literature is as fair as it is conclusive. They have left no important POAU argument untreated.

—T. A. Chenevey, S.S.P.

PIERRE TEILHARD DE CHARDIN, HIS THOUGHT, *by Claude Testmontant. Helicon Press,* 128 *pp.* $3.00.

One hundred years ago, intellectual circles hummed with the thrilling implications of the new thought, the new doctrine: Evolution. Even today, controversy has so obscured the question that some still feel that evolution and true religion are incompatible.

Father de Chardin was not a scientist at one moment, a Christian the next; he was both simultaneously. As a scientist, he was forced to accept evolution as a fact; as a Christian, he could hardly ignore this knowledge. Within his own mind, then, there was a confrontation of hitherto conflicting ideas; and then there was synthesis: a "philosophy" that is both evolutionist and Christian, an astonishingly bold vision of the world.

The vision that he had achieved was one of the synthe-

sis of all reality: material, biological, pschological, sociological and religious. The dynamic idea to organize this ambitious synthesis was the notion of evolution as a transcendental force operating as an instrument of God. Teilhard could not get his work published in his lifetime because theologians felt that his synthesis was too revolutionary.

Father Weigel, S.J., says in his Preface: "Whether or not Teilhard's massive, complex and original vision will remake the philosophy and theology of our schools is a question which cannot be answered at this moment . . . Whatever be the ultimate fate of Pere Teilhard's vision of the cosmos, it certainly has a grandeur which will impress the reader and give him furiously to think."

(*From the flap-blurb and Preface*)

ADOLESCENT CONFLICTS. *Edited by Theodore Vittoria, S.S.P., St. Paul Publications,* 190 pp. $1.50.

Here is an informative symposium dealing with the conflicts of adolescence. Coming from a group of teachers who are authorities in their respective fields, teachers of youth will be eager to read the opinions expressed.

NEW BOOKS

We have received the following paper-bound books from Fides Publishers:

SON OF THE CHURCH, *by Louis Lochet; translated by Albert J. LaMothe. Fides,* 255 *pp.* $1.50.

As the Foreword points out, the author has "simply wished to bring out the testimony of a man who works in the Church and who seeks to understand what he is doing by discovering what She is . . . Activity in the Church, purification in the Church, contemplation in the Church, those are the three themes that recur incessantly in our reflections, because they make up our life." The author does an excellent job in his analysis of theology and liturgy for a solid orientation and background of a full apostolic life in the Church faced with the serious problems that the modern God-less world present to Her.

—*J. A.*

THE CHURCH TODAY, GROWTH OR DECLINE?, *by Emmanuel Cardinal Suhard. Fides,* 126 *pp.* $.95.

"It is rare indeed that a Pastoral Letter written to a particular

diocese should become a document of international interest to the whole Catholic world. But that is the case with this Pastoral which His Eminence, the Cardinal Archbishop of Paris, addressed to his archdiocese . . . It is a singularly powerful analysis of the deepest meaning of today's crisis, a singularly profound statement of the Church's contemporary mission, and a singularly practical summation of the concrete directions and forms that today's apostolate must take."

—John Courtney Murray, S.J.

MORE THAN MANY SPARROWS, *by Leo J. Trese. Fides,* 128 *pp.* $.95.

"What Rev. Leo J. Trese has done so superbly for priests in his previous books he now does for the laity in *More Than Many Sparrows.* His is a remarkable facility in spelling out the means of supernaturalizing the details of daily living."

From *AMERICA*

MARRIAGE IS HOLY, *edited by H. Caffarel; translated by Bernard G. Murchland, Fides,* 219 *pp.* $1.65.

Among other things this book points out the truth that marriage is "less an institution than a way of life"—a vocation that is lived in close union with God. The central meaning of the book is that our Lord is present in marriage, that mystery and grace are there. The divine is the predominating fact at the heart of Christian marriage. Other things, like marriage as institution, problems of adjustment, sociological necessities, though of the utmost importance and relevancy, receive secondary consideration, for once. This book comes equipped with synopses and questions for aid in study and discussion.

—J. A.

WHAT CATHOLIC GIRLS SHOULD KNOW ABOUT MARRIAGE, *by Francis X. Dietz. Fides,* 128 *pp.* $.95.

In this book, Father Dietz faces the many aspects of love, courtship, and marriage which face the Catholic girl as high school years draw to a close and she has to face the choice of a vocation, and if the choice is Matrimony, how to make it holy and successful. This work is a basic marriage course which the author has taught to Catholic high school girls.

—J. A.

ALCOHOLISM: A SOURCE BOOK FOR THE PRIEST. Edited by Raymond J. H. Kennedy, S.J. The National Clergy Conference on Alcoholism. P.O. Box 1194, *Indianapolis.* 695 *pp.* $6.95.

This excellent anthology of articles originally published in the *Blue Book* of the National Clergy Conference on Alcoholism will be deeply appreciated by every priest who has to deal with this tremendous social problem. The lack of such a handbook has lead to misunderstanding, confusion and disastrous policies. Now the priest seeking an answer for members of his flock or even for himself will know where to turn for guidance.

In the introduction there is a brief history of the NCCA and its work. Part One presents the wise counsel of Cardinals Mooney and Cushing and nine members of the hierarchy. These church leaders have had plenty of experience with alcoholic priests and they are very frank in discussing challenging situations and setting forth the best remedies. The high praise of Alcoholics Anonymous is most deserved and should be a source of encouragement to its leaders and members.

In Part Two the educators are heard. Mrs. Marty Mann, Executive Director, National Council on Alcoholism, discusses "Education and Alcoholism." This reviewer has never heard a more inspiring woman speaker and this article has the same fascination.

Father John C. Ford, S.J., is rightly honored in having two articles on the alcoholic education of priests and seminarians and a third in another section of the book.

In Part Three outstanding medical authorities treat such subjects as prevention of alcoholism, various therapies, barbital addiction, sobriety, and a critical analysis of problem drinking.

The next section deals with the need and place of the psychiatrist in the treatment of the alcoholic. The aspects of this approach are presented by specialists like Dr. Francis J. Braceland and Dr. Karl Menninger.

To pay proper tribute to the magnificent work of Alcoholics Anonymous in fifty-four pages is utterly impossible. But five admirers of the movement have extended themselves to make the priest reader conscious of the tremendous debt society owes to the AA. Father Sean O'Riordan, C.S.S.R., and Father Edward Dowling, S.J., discuss the famous "Twelve Steps" from the viewpoint of religion. The latter suggests some of the parallels between the Spiritual Exercises and the steps. Monsignor John McNulty, President, Seton Hall

University, reviews his experiences with AA and lays great stress on the need of special retreats for the alcoholic.

Parts Six and Seven consider the priest alcoholic and his rehabilitation. The need of charity toward the alcoholic priest on the part of his religious superior is prudently explained. The indoctrination of the seminarian in the problem and its solutions is an important preventive measure.

Priests have been rehabilitated by Alcoholics Anonymous. Moreover these same priests have found a wonderful field for apostolic action through generous participation in its program. Many of the personal experiences narrated are indeed inspiring. The fine work of the guest house is set forth. The work of the Alexian Brothers and various diocesan centers will be found adaptable to places lacking such facilities.

In the foreword Bishop Pursley thanks Father Kennedy and all contributors for here is "a book which attempts to dispel the clouds of ignorance and misunderstanding surrounding the whole dark subject of alcoholism and to point out for those who need it a way of return to that integrity of body, sobriety of habit, tranquillity of mind, and purity of soul so dear to our Immaculate Mother."

Richard M. McKeon, S.J.

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